

EXTRA



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25
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THE BLACK PANTHER

Black Community News Service

VOLUME II, NO. 6

SATURDAY, SEPTEMBER 14, 1968

PUBLISHED
WEEKLY

THE BLACK PANTHER PARTY

P.O. BOX 8011
KANSAS CITY, MISSOURI 64114

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EDITOR'S NOTE

Because of limited space in this special "Extra Edition," the Black Panther Party's pocket lawyer is omitted from this issue.

Detailed story and photos of National Headquarters sabotage in next issue

HUEY'S STATEMENT ON RACIST VERDICT

POWER TO THE PEOPLE!
BLACK POWER TO BLACK PEOPLE!
PANTHER POWER TO THE VANGUARD BATTAL!

The question has been asked: what I think of the verdict of the jury. I think the verdict reflected the racism that exists here in America, and that all black people are subjected to. Some specific things I would like to say about certain people on the jury. First, Brother Harper and other members of the jury who believed in my innocence owed an obligation to me and the Black Community to adhere to their convictions that I was not guilty. I am sure that they, the people on the jury who agreed with Brother Harper (a strong man and also jury foreman), were in the majority. I believe that Brother Harper was distressed in doing the best thing for my welfare. I think that the verdict was a compromise verdict; a compromise between a first degree murder and an acquittal or not guilty. Why did Brother Harper compromise? He compromised because he truly believed that it was in my best interest. Mr. Harper made his decision based on the assumption that if a hung jury resulted, I would be tried on the next trial by an all-white jury and possibly convicted of first-degree murder. I believe that he based his action or his decision upon the fact that he now knew racism the majority of the jury was voting, and their whole attitude towards the case. I believe that there were few people joining Brother Harper and his own conviction that I was innocent, and that I am innocent, but he did compromise, because Harper felt he persuaded the jury, or he felt that he could not persuade them or show them the truth in the fact that I was innocent, he thought that he would then give the lowest possible sentence, he might have considered that I had been in jail for the last 10 months and that I might be in jail for another 10 months resulting a new trial and then stand the possibility of having the first-degree murder conviction stand, simply because of the racism that exists here in America. These are all my speculations and I will tell you why I speculate these things later on while I have this conversation with you.

Brother Harper, like many people, believed that on a manslaughter charge, you would spend maybe 5 years or 3 years at the most in the state penitentiary, and further, that due to the fact that I have already been in jail for one year, that while waiting that another year as a result of a hung jury, I would already serve a time and even more so therefore, because he couldn't get an acquittal, he then chose to compromise and get the lowest sentence. The only problem with that, though, is that in a political case, the defendant is subject to do the maximum length of time. The sentence on a manslaughter charge with a prior felony conviction is from 3 to 15 years in the state penitentiary and I am sure that if I have to do this time, that I will do every day of that 15 years, but, I don't believe that Brother Harper had any idea of what he was doing, so therefore, I want to sincerely ask the black community and Brother Harper's son to forgive not only him, but also the other people who believed in my innocence, and who were compromising because they did not know what they were doing. I believe that they thought they were doing the best thing in my interest, and the best thing in the interests of the Black Community, under the racist circumstances wherein which they had to operate.

The second point that I want to bring out is the reason that I am sure that this was a compromise verdict. I am sure because the verdict was obviously inconsistent with the evidence given. The terrible verdict was guilty on the first degree, guilty on the second degree, or guilty on the manslaughter charge or guilty on a prior felony conviction of assault with a deadly weapon, or not guilty on one or all of these charges. Now there was absolutely no evidence to find me guilty of first or second degree murder or any of the charges, as a matter of fact, but there are more people, the racism on the jury, the percentage of the racism, who lay in wait to do harm to a Black Man, ask they lie in wait to do harm to the Black Community in general. So, facing this, the fact that Brother Harper had to make a decision and perhaps he figured this on the next jury, that even if they allowed an all-black jury that he would not be as strong as he himself was. However, I was not in agreement with him. I would much rather have a hung jury and take my chances on being convicted or acquitted on a first degree murder charge because at least then I would feel that Harper fulfilled his obligation to the Black Community. Even though he was unknowingly operating against it, he felt that he was acting in the capacity of one who loves the Community. Therefore, I am asking the Community that in the event that he is treated as Oakland City College next semester, that he be given all respect due to a Black Man because he did not know what he was compromising in. Now I want to discuss the reason why the verdict doesn't make any sense. It doesn't make sense because in the first place,



the judge instructed the jury that if they found me guilty of a prior felony conviction that they would have to automatically find me guilty of a second degree murder charge. In other words, they would satisfy their minds that I was guilty of a crime of homicide on my level, and if they found that I was guilty of a prior felony conviction, it would have to be second degree murder at the minimum, and manslaughter would automatically be out of order and inconsistent. As you know, the jury found me guilty of a prior felony conviction and yet, they did not find me guilty of a second degree murder charge. Another point too, of course, murder someone with the gun you have. The judge's order was that a verdict of guilty to a prior felony charge involving a gun, now automatically makes it a homicide in the second degree. Now because they said or concluded that I was guilty of manslaughter, that meant that at some point, I was in possession of a gun. So therefore, it would be consistent for them to find me guilty of a manslaughter charge in relation to the other verdict that they based on the past felony conviction, so that apparently it appeared to some people that I was guilty. Others said that I was innocent and they decided that Brother Harper probably compromised in that they would compromise to a manslaughter charge, the lowest possible sentence in this particular case in order not to have a hung jury.

This is generally my feeling towards the verdict—that the verdict was a result of racism and a Black Man compromising with the racism simply because he found no other alternative or an alternative that he felt would be beneficial to me even though he was wrong on this. Now the other thing is concerning the whole jury selection. Blacks were, of course, systematically excluded from the jury and part of the reason this happened was because of the lack of conscientiousness on the part of the Black Community. The reason I say this is because the Black Community or black people who are perspective jurors have an obligation to see that Black Men are not convicted in this racist court. Now many Black people got on the stand at the jury box and said that they did not believe in capital punishment. On the other hand, the white people would get on the stand and say that they were not for it but would possibly give it in an extreme case. Knowing all the time that they would send a Black Man to the gas chamber quicker than they would finish a fly.

That is the responsibility of the community, and I think that we must educate the community so that they will know how to stand when they are threatened enough in the perspective jurors in the case of a Black defendant.

We should be in preparation for the revolution and the preparation days in to kill the conscientiousness of the community. This case has killed the conscientiousness of a million people and we must carry on the political education. I surely indicated to the racist structure of the court as they already knew, but it was three more of a picture in the Black Community. We should use this as a spearhead. Circulate our paper in the community so that we can teach our people how to react in court and what obligations they have to the defendant and his their conscientiousness so that we can prepare ourselves in our courts and the institutions within our community. The prosecution knows has already stated he is going to oppose bail and oppose postponing now in fact I have already spent 11 months in jail and in fighting all the way through the appellate courts all the way to the supreme court will take approximately 7 years so that would mean that even if they reverse the decision and I would go to prison and I would do 3 years, and that is about the length of time that you have on a manslaughter charge, but the establishment has it is more for me to do the full 15 years and this is why it is so important to mobilize the community to put pressure on the establishment—just as they put pressure on the court even though they didn't give us justice, but they felt the effect and wrath of the people because the people had voted me not guilty and had given me justice, the court knew that even the police knew this so they had to compromise. Now James had stated in the Chronicle that I am guilty of killing a policeman so therefore, I should not get bail or probation. At the same time, the judge on the jury in this case, they have convicted me of manslaughter, signifying that by their standards I am guilty. I am not guilty, though. They indicated that even if I am guilty I was provoked and that there were certain mitigating circumstances. This is by the jury's own standards and that is the racist in the jury that they had to compromise in this because the pressure that was put on the legal world side spoke, I think we had an indication of what will happen if we don't start fighting harder even. We have just started fighting and now we must fight to the finish and the finish will be when all black men are freed from jails and prisons in this racist country. Freed because they have suffered just as I have suffered an injustice, and if black men let the establishment get away with their crime, they will only go on convicting innocent black men. At this time we must fight on a political level and on a judicial level, we must influence the courtroom and we can do this by writing and for black people and for all revolutionary people black and white, to send letters into the court and recast the propaganda throughout the world so we will expose the hypocrisy of the judicial system. That we do not get equal justice for all and that we must draw an end to the injustice for black people. I am very sure that we will be very successful and that we will get a new trial not because of the standard that the appellate courts will show us but because of the political pressure that we have applied to the establishment and we will do this by organizing the community so that they can display their will. The will of the black people must be done and I would like to compliment the people on the revolutionary fervor that they have shown thus far. They have been very beautiful and they have exceeded my expectations. Let us go on building ourselves, a revolutionary man always transcends himself or otherwise he is not a revolutionary man, so we always do what we wish of ourselves or more than what we know we can do. We have the people behind us that we are always successful, the people collectively. At this time I would like to admonish my revolutionary brothers and sisters to use restraint and that we would not show violent emotion at this time for the reason that the establishment would like to see a violence occur in the community so that they will have an excuse to send in 5000 or 6000 troops. The mayor has already stated that he would be very happy if something were to happen in the community while the establishment is in a favorable situation. They would like to wipe the community out. We would not give them the chance that to see freedom to do anything that we choose our time and not to the time for us to get out to the community and teach our people so that the community will become a political school within itself, and it is up to the VANGUARD PARTY to reverse the community and teach the community to protect itself and therefore at this time we should admonish the community to stay peaceful and not to expect any action for destruction.

POWER TO ALL THE PEOPLE!
BLACK POWER TO BLACK PEOPLE!
PANTHER POWER TO THE VANGUARD



FREE HUEY NEWTON!

Appeal for the Freedom of Huey Newton

Shot, imprisoned and held incommunicado for over nine months, Huey Newton remains undaunted in his resolve to fight. The founder and Minister of Defense of the Black Panther Party for Self-Defense is now the center of the physical extermination plots of the U.S. imperialism and racism; the method to be followed might be either "legal" or "illegal."

No justice whatever can or should be expected from imperialism "democracy." From Huey Newton is not an appeal for mercy or a legal recourse; it is a challenge to the death of imperialism

and racism in the U.S. that becomes a thundering battle cry of the Afro-Americans and of the peoples and continents of Africa, Asia and Latin America, who have rallied together in a heroic and decisive battle. The promise freedom of Huey Newton will be brought about as the result of the revolutionary action of the Afro-Americans and the white people who are willing to run the same risks as with the result of new Whites, Newtons, Detroit and Cleveland. In this endeavor they will have the support and solidarity of their revolutionary brothers of Africa, Asia and Latin America.

them. Behind Downing, a black wife (African girl), remained to last been stopped by another policeman in West Oakland when Frey pulled up. The other officer was in his police car, watching. Frey came by, ordered Mr. Downing to get into his car, leaving Downing to state he was no longer with him and immediately knew what this was all about. Frey said "Just get the hell in the car." Downing said "You're acting like the cops" and Frey replied, "I am the cops." Downing drove back Frey at his headlights turned on to tell, then driving his right hand on his gun, lowering it, lifting it in a threatening manner.

The DA made efforts to get this testimony from the cover — the first instance in a pattern of behavior of the DA in regard to defense attorneys. Garry would call a witness the DA would object that his testimony was irrelevant; Garry would say that the testimony would prove the own relevance the judge would rule with Jensen and all the points had to be cleared from the court while Garry was forced to come to the judge that the evidence of this witness would be relevant. Needless to say, this did not happen with prosecution witnesses.

Other black witnesses who testified Frey's racism included a 10-year-old boy who, a year ago, was kidnapped by Frey and held with both arms behind his back while another white man in civilian dress beat him. Three members of the Luther Smith family, who have been repeatedly harassed by Frey, also testified. All of these witnesses reported Frey having acted in a superior, belligerent and racist manner, cursing at them, calling them "nigger," "jungle" "black bastard" and the like.

Attorney Garry also tried to get testimony of Frey having used his terminology in a speech he gave two classes at Clayton High School in Concord. Frey is a white worker. But he encountered a witness too unimpressed to talk. The witness, 16-year-old Tommy Pearson, denied that he had positively said Frey had used the term nigger in his class or had spoken in a derogatory manner about black people. Garry tried to show that Pearson was intimidated, but he denied this until Garry asked "Isn't you tell Mrs. Stender you were afraid your house would get bombed by the people in Concord if you testified?" and he turned out "No, I didn't say that, my wife did." Mrs. Stender, Garry's associate attorney, then took the stand and told how Mr. Pearson was willing to testify when the cops to him over the phone, but when she went to his home two days later, he said he could no longer remember and wouldn't testify. Mrs. Stender told him she was going to support him anyway because although she sympathized with him, a man's life was at stake, and she was sure he would tell the truth when he took the stand. She said Mr. Pearson took her hand in his hands and groaned.

Mr. Garry also told the court of new death threats against himself and Huey Newton, and asked the court again for a mistrial on the basis that they could not get a fair trial in this charged atmosphere. One letter, signed by "Four ex-marines" who claimed to have been good friends of Frey, said "Either you or Huey Newton will be dead two days after the trial" regardless of the verdict. Another was supposedly a typed letter signed by the KKK, and commenting that they hoped Huey Newton get gunned down in the street if he got out.

Two people testified to the fact that Huey believed his probation to have terminated on Oct. 27, Donald Hopkins, former Asst. Dean of Students and Special Asst. to the Vice Chancellor at U.C. Berkeley, and a graduate of Boalt Law School, told how he saw Huey in a bar early in the evening of Oct. 27. Huey had an unusual happy air about him and Hopkins asked why. Huey told him he was elated because he had just gotten off probation, which he'd been on for three years.

Miss Joan Lewis, a recent graduate of Oakland Tech, and a Fall student at Merritt College, told of going to a party later that night to celebrate Huey's getting off probation.

The testimony of these two witnesses was significant because the DA had maintained that Huey that the police officers because he was carrying illegal material, was still on probation, and was afraid of being sent back to jail. If this was Huey's supposed motivation for shooting the police officers, it was relevant that Huey believed his probation to have ended. Nevertheless, the jury had to be sent out of the room and Garry had to "prove" to the judge the relevance of these witnesses testimony before he would let them testify.

The judge refused to allow the testimony of a white prisoner at Santa Rita, who was in Highland Hospital while Huey was in there. When the jury was out of the room, Garry explained that this witness would testify that two police officers were stationed by Huey, who appeared critically ill, at all times. Once they would kick and shake his bed. Once one officer took his gun and put it up against Huey's face while the other officer shook Huey so that he woke with a gun in his face. The judge said the testimony was irrelevant because it occurred Oct. 29, AFTER the shooting. Garry explained that the defense committee was that the police were "out to get" Huey before, afterwards, and up to the present time, but the judge disregarded this.

The most explosive incident occurred when Garry brought in three witnesses all of whom wanted to testify that the DA's office had tried to bribe them to get information, again the jury was sent out of the room, and the judge again was clearly lined up with the DA. He seemed highly interested that anyone could accuse the DA of misbehavior, and was soon telling at Garry, each of the three, separately, testified that they had been called into the DA's office on the pretext of "running a disorderly house," were then approached by a man who identified himself as "The Assistant District Attorney in charge of the Huey Newton case," and assured them that it would be "well worth their while" to provide information. All three black men said they had no information.

The judge at first was prepared to throw the witnesses out of court because the first man did not know the name of the DA committee who spoke to him. But in the course of the argument the witness said he could identify the man by sight, and pointed to Asst. DA James Jensen. The judge seemed very disturbed, and Jensen denied having spoken to them. The second witness at first seemed to point to Jensen as well, but later explained he was pointing to the man he had seen Jensen. The judge then says a third man. But the third man pointed out the same individual. That man is Robert Bernard, Chief Investigator for the District Attorney's office. Black Jensen and Bernard are black, with sandy grey hair, and wear black-framed glasses.

The judge mentioned that there was nothing wrong with paying people to provide information, that it was the old time, and that Garry he must do it too. Garry pointed back that he never paid a guy to do it.

The judge said he would decide the next day whether the three witnesses could testify before the jury.

Now the whole world knows that Huey P. Newton, Minister of Defense, Black Panther Party and an exclusive full imperialist trial, etc.

LETTER FROM A BLACK SOLDIER

Brothers and Sisters:

I just want to speak on a problem which bothers us all. The problem is your black brothers in the pig's armed forces. I am one of those brothers who have the misfortune of being strapped in and free that isn't service for exploitation. I said to myself, not to make an mistake being in the service but to clarify this inescapable, unmovable action of forced service.

What are the alternatives to the drafting our people into the armed forces of White America. The alternatives are, firstly, to be drafted to avoid going to prison; secondly, to refuse the draft and face the possibility; and the third, the possibility of being sent to prison; thirdly, to leave the country and the Black Movement here in America; and fourthly, to enlist.

The last point of enlisting to the point which has to be looked at and analyzed to understand its implications. When a brother enlists today, for the most part he doesn't enlist today out of love for his "Country". We Blacks don't have any power in the machinery of this government. He doesn't enlist for any love of this country because he hates the oppression that this racist power structure imposes on our Black Communities across the nation. No, he doesn't enlist for any patriotic reason. The Black Man is forced. That's what I said. He is forced. He might as well be forced in Canada.

Because the brother is confronted with the threat of imprisonment, many choose the lesser of two evils, as we think, and enlist. There are many brothers "in" and "out" of the child's service who said, "We are not as effective in prison." But I have come to realize, especially with Brother Huey P. Newton's experiences, that the above statement is not entirely true. However, I believe one has to avoid and try to stay out of prison for as long as he possibly can because he can contribute to the masses. Now, we have to keep in mind, that the pig's will try to eliminate our leaders by killing and imprisoning those with the courage to speak out for freedom, equality, and justice for the blacks.

Brothers, there are more and more brothers in the armed forces who are raising imperialism by speaking out against the injustice and politics of this racist power structure. Brothers are not as out of step as I have heard spoken on the streets. We are united against our enemy—the racist pig. We will not tolerate these injustices imposed on us, our families, and our communities.

Keep though we are trapped into this mad dog's racist regime, we won't sell out our brothers, in doing that we would be selling ourselves out. Brother Malcolm X once asked, "Can any man be against himself?" I hope the brothers on the "outside" and "inside" understood even if they don't agree with what I have said. We are brothers with a common cause and we will be victorious. We are keeping the faith. We expect for you to have faith in us. There is no one there is the Movement.

I am from Chicago, Illinois. I am only an exact copy fully aware of the life in my part of the service, but it's the same life to all.

You can read this letter if you want. We respect the Black Panther Party.

"POLITICAL POWER GROWS OUT OF THE BARREL OF A GUN."

Summary of the Minister of Defense, Huey P. Newton's trial

The first week of defense in the Huey Newton trial began with the judge announcing that he was granting a request from Huey on the last-minute change for lack of evidence, and that all testimony of by and about David Ryan was to be stricken from the record and disregarded by the jury.

He denied the motions for acquittal on the murder and assault charges.

The first witness for the defense was Tommy Miller, a black man who works at the Alameda Naval Air Station. Mr. Miller was one of the two passengers who boarded the AC Transit bus driven by Henry Oliver. He remained in the back of the bus, which was late, at the 7th and Willow stop. He could see some police cars down the road, but could not make out what was happening. He boarded the bus, and he and the other passenger stood between the driver and the door paying their fares. At the bus pulled out. Mr. Miller said he paid with a \$5 bill and waited for his change, then took his seat. Then the other passenger paid. During this time the bus was driving past the police cars, and there was some commotion going on. They heard a shot, and Mr. Miller said they dashed down the back seat. He testified he could not see any of the subjects, the quartet movement was too dark, although he was sitting on the side of the bus where the disturbance was. When the bus was about 100 yards past the scene of the action, Mr. Miller stopped. He finally stopped. They could see some activity out the back window, but not clearly because it was too dark. Mr. Miller testified it was impossible to see any faces.

Henry Grier had testified that he clearly saw Huey Newton shoot and kill the policeman. Frey is the name of the bus driver. He said the bus stopped with the men and cars in front of it and he could see everything through the front window and the door to his right.

A number of black witnesses testified toward having encountered witnesses Frey and refused his racist attitudes and behavior toward

Panthers Report Council Meeting

— By Gerald Harris (Gerritsen) — MEMORANDUM FROM THE BAY AREA BLACK PANTHER PARTY were represented by a meeting of the Berkeley City Council, Tuesday night, to find and support a stated taken by a Black Berkeley Councilman.

The Berkeley Council took time out of its weekly meeting to discuss the lifting of the recent proclamation of Disasters imposed on the city as the result of the recent demonstrations, upheavals and disorders last week. I was a part of the San Francisco delegation. As we arrived in the Berkeley Civic Center, we immediately noticed from 10 to 20 pigs carrying riot batons, looking very alert, and evenly upright.

Since we had arrived early, there was little else to do except take a front row seat and watch the pigs go through their usual-for change. Despite the slight disorganization, the quarters from Brothers and Sisters such as "What are we here for?", etc., the council and the other pigs who had come to just watch, and found that we were there to do nothing but business.

At 7:15 p.m., the meeting was called to order. The pigs proceeded to make time, including no such things as roll call, reading of minutes, presentations and last but not least, the Pledge of Allegiance to the American flag. Needless to say, the Black Brothers and Sisters present could hardly hold their places until the end and cheered their pigs, shouting "BLACK POWER! PANTHER POWER! POWER!"

One hog immediately made known to all present that not only was he Mr. DeLoane, a racist hog, a bigot, and a prejudiced bigot, but he was also a very small and narrow-minded racist. For he called himself, "a pig."

The Mayor, Wallace Johnson, proved himself to be a reactionary pig, too, of course. At one instance, he became terribly upset over the fact that a young man, Mr. Bloom (speaking for a Berkeley civil group) called the Berkeley pigs "hoodlums." He went as far as to even try to intimidate Mr. Bloom for his observation.

The high point of the evening came when Mr. DeLoane, the Pigs Councilman, made a soul-destroying statement stating that Berkeley city officials made a grave mistake when they refused to consider the plight of the Black Community in proclaiming Berkeley a city of disaster. Mr. DeLoane repeated similar after another when he condemned the Berkeley Council for attempting to control the police state, limiting the rights of the citizens. He questioned the logic of the division which, in reality, encouraged more crime and disorders, white racism and repressive actions.

However, DeLoane stressed that the Black Community could not afford to withdraw to the emotional support of the incompetent white minds who handled the reins of leadership. Mr. DeLoane was later threatened with libel for his attack. His four Brothers and Sisters, ready to give their lives for him, succeeded him in asking, and assured him that the Black Community also stood united him and his statement with us. His.

The event was followed by several other pigs with their reactionary and false opinions. One of them was shocked at the fact that his wife, too, was threatened by the white racism, police dogs who now run the power structure.

We left shortly after, leaving more than half of the house empty.

Needless to say, we were moved in a very positive direction as the result of the Berkeley City Council meeting.

BLACK WOMAN

By a Black Revolutionary

As I read and reread the words of 1968 Blacking from the minds of Black men for the white woman, I ask myself — why? Are Black men so blind as not to see the beauty lying dormant in the Black woman, waiting to be discovered by the black man? Black women have initiated the culture in patience, waiting for the black man to discover himself and then to discover her.

The role of the black woman has been dual since the times of slavery. She has been the sounding board for the black man and his frustrations. For 400 years she has been provider and sympathizer for the black man since his entrance by the white world when the slave ships entered from Africa. Yet today, they are still waiting to be discovered by the black man. The black woman is in a peculiar position. As long as her man is deprived of his manhood, she is deprived of her man and her full womanhood. She is almost left by the woman but man has had a glimpse of freedom and has found that he has a lot of her own and has left her for what promises to be his Utopia — a dead white world.

Oh, black men, how can you ever wear the cloak of pride when you are ashamed of where you came? A black woman connected to give you life. Where is your gratitude? Where do your loyalties lie? Wake up. Wake up from your sleep of 400 years. Come right out of your black manhood, shame and anger. Black women are frightened. They do not see a way to escape the chains that bind them without the help of their black men.

The black woman should take a suggestive roll in the bringing about the awakening of the black consciousness of her man. Her main objective should be to assist in the re-creation of the black man's mind. Her part is by no means small. She should let him rest that one cannot let him feel secure in this newly found consciousness. In this way he can grow as his mind expands. He can then show his true manhood when he has patience enough to make black consciousness understood to his own first. There is no greater love than the love one can call his own, but to realize who is your own and how to react to your own, should be the objective of one's thoughts. It is a woman's duty to lead the beauty in life and to unfold this beauty before the eyes of her man and children to bring the truth of life out of the darkness and into the light. These things are stimulants in the blackman's mind, therefore, making it possible for him to function at his peak, his main objective should be to learn and constantly seek a better way of life for her own.

In racist America, all the black woman has had for an image to relate to is the tired and mutilated caricature female whose artificial beauty and values were at one time the television and movie screen across the nation. It is time now for the black woman to use her own imagination and style. She must create and maintain an active image that her men and children can readily relate to. Black women are no different from black men in the respect that they have been taught to feel inferior class, but the mind can be changed if it is open to change. Today the black woman is seeing the beauty that lies within herself. The natural beauty of her mind, hair and body. It is as though a seed has been planted and is in the first stages of growth.

To all black women of the ghetto to make the transition from a slave to a free black woman in mind is a long and hard job. For she has to make this change without leadership, black middle-class women have failed to obtain means by which to uplift and reconstruct a viable existence amongst the lower-classed black women in the ghetto. The black woman of the ghetto should completely withdraw from the competitive image of the middle-classed bourgeois black woman. She should not cling to the warped values of the woman whose only contribution to the black masses of the ghetto is tradition and confusion. For they are really confused. They cannot overcome the mainstream of the white society; they reject black culture and stand suspended in space. Minds such as these are of no use to the budding black mind of the ghetto today.

The young black women of the ghetto are rising pride in themselves as well as their culture. And black people do have a culture, even if it is the thought of the middle-classed negro who reject their own thoughts thereby rejecting culture to the nation. His mind is aware at all times that he is creating, building and shaping, creating something new being. It gives him great pride to be able to do this. That sense of pride to be being shared to the new black woman of today. She is becoming a part of a new way of life being created by the black men of the "new" generation. She no longer looks upon her man as being helpless and non-productive. She sees him fighting for his freedom by any means possible, therefore, gaining a new respect for the black man, giving him added inspiration to break the chains that bind him that were put there by the oppressor 400 years ago.

Words have power. The new black woman is beginning to exercise this power by trying to find new ways of communicating with her men. They are using words that they seldom could find under stand to describe their inner and profound disgust with the way they are forced to live by the existing, controlling power structure. They are also seeing their men that they are ready to take arms and fight along side them for their freedom. Without the thought of freedom, the fight for freedom could not exist but even in white world. Therefore, making it possible to accept something in place of freedom's substance of no value to the black man. Once the thought process is put into motion and we think in terms of freedom and learn what it means, substances no longer have value. The black woman must withdraw from the minds of her men and children their people, goals and aspirations so that she can more effectively play her part in the revolutionary struggle for freedom. Just being a beautiful black woman is not enough; it is what the black woman can contribute to the black man that is important. The black woman must learn to function outside the home as well as in the home. Just simply being a wife and mother is insufficient. She must show an interest in her family and her immediate surroundings. She must learn to be someone to stop trying to be like the dead white ghosts that are already dying. The black woman of today must create from her mind a better life for the black family.

At the black woman's mind changes to do her own thing. She begins to see herself as having unlimited wealth. She can create new life and give added beauty to this creation. She then becomes an artist, creating safety for the purpose of helping the black man to achieve the heights of his ambition.

I wonder how a black man feels when he gives great respect to the white woman? He denies her nothing. Yet, praise to the white woman he

spurred the affection of the black woman yet of hatred for himself. He is respect to the white woman because of her white manhood. If he can stand the pressure of this job, why can he not stand the pressure without the white woman? He constantly seeks to avoid the white man and serves all time with the white world; he cannot acknowledge a way the white woman.

Negro women at this point become very disgusted with their men. Black women give them up as lost. Disenfranchised black women find themselves more and more playing the role of reformer. For they can see the need of reclaiming their own. Unlike the Negro woman, she who is not competing for the affections of the black man, she is secure in the knowledge of self and race. Therefore, she can be the reformer that is needed in the 20th Century.

There is a definite difference between the Negro woman of today and the black woman of today. The Negro woman still reveals the needs, the hatred and even competition complex of the middle-class. This complex is the result of the frustrations which they experience in attempts to obtain acceptance and recognition by whites. The same complex to obtain acceptance and recognition by whites. The same white men that are seeking to hinder the growth of the Negro man and the same white women that are seeking the affections of the Negro man. Negro women are constantly fighting and outwitting their men, whereas black women sing the praises of their men. In fact it is very difficult for a negro woman and a black woman to communicate beyond the news of the day. And, as a reformer, the black woman is striving to close this gap between them. This is why the role of a black woman in this revolution is just as important as that of the black man.

The black woman understands when she sees a black man and white woman. She understands that he is trying to escape the sorry roll that he has to play in a racist American society. The black man, as we have seen, is living in a world of make-believe to shield himself from the harsh economic and social realities of the American way of life. This world is created out of the need to be recognized as strong and capable black man. Whereas the Negro woman is deceived by this world of make-believe, the black woman refuses to waste her time with such illusions. She can't be lying her man in out of the darkness if she is in the darkness also. The black woman knows that the attraction of the delusion of the white woman is nurtured by the belief that she

Continued on page 9

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Wesley, Charles H. A. Woodson, Carter G. Woodward, C. Vann Wright, Richard	The Strange Career of Jim Crow Indian Boy

THE SKY'S THE LIMIT





OCTOBER 1966 BLACK PANTHER PARTY PLATFORM AND PROGRAM



WHAT WE WANT

WHAT WE BELIEVE

The program is usually divided into one section of ten points entitled "What We Want" and then ten paragraphs explaining these points in a section entitled "What We Believe." For the sake of clarity, we have put each one of the ten points in "What We Want" immediately above its corresponding paragraph in "What We Believe."

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the white man of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.



FREE HUEY NOW GUNS BABY GUNS

BLACK WOMAN

1. 2. 3.

white women will gain her acceptance into the white society. The dance can be called some Negro dances. They reject their blackness and of the need to belong to the society world of white America.

Despite the gains of the world of make-believe in which the Negro man and woman take refuge, they are far from happy. They are even more ignored, frustrated and rejected. For the freest of them, struggle in the relationship with the white world, was not forthcoming. For black men, stop and think! Is not a real black woman far better than a make-believe white woman; the Negro woman? When you feel you have reached the climber in your searchings, look around you and take notice of the new black woman that is emerging out of the gloom of black America today. The beautiful black sisters are proud of their heritage, proud of their race and have a great respect for themselves.

They have had almost no black female images to refer to, save **MARTIN LUTHER**, **MARTIN LUTHER**, **MARTIN LUTHER** and a few others; yet they are not discouraged. They have the will to create a new image and to stand up for new ideas and beliefs. She has enough insight to see the new spark in the eyes of black men, and is trying to help that spark become a raging fire. All she needs is a little inspiration from the black masses of men in the world today.

There is another class of black women (in the ghetto) that needs more than inspiration, she needs help. She is the mother of children who has been left by her black man that has removed himself from the home out of despair and hopelessness. This woman is left to fend for herself and her children alone. There is never enough food, money or clothing for the family. Yet society seems uninterested in this broken family structure and why the structure has broken down. This black woman is left alone to teach and raise these children to have racial pride and integrity. She does not father along the way, yet the middle-classed so-called power structure rejects the thought of forming any kind of agency to assist to their end. Therefore, they are at the mercy of the exploiting white Social Welfare agencies throughout the United States.

These agencies cannot meet the fragile needs on an individual basis; therefore, these families are lacking in the basic necessities of life. The black Churches refuse to form Welfare Agencies within each community, therefore setting a good example to the white world.

Black Social Workers within the white agencies see the need for added aid from the Negro community, but have not yet banded together to bring about enough pressure to warrant any attention from black politicians who are supposed to have the interests of these black women at hand. These politicians and social workers are so far removed from the ghetto and its problems by virtue of there being no racial waste elimination for those upon looking after the needs of these women and children. They are more interested in trying to integrate into the already formed and established agencies such as Big Brothers, Big Sisters and others that are controlled by whites. These organizations do not offer the battle back as long and intense as those women in the slums across the country.

In San Francisco alone in July 1967 an attempt was made to organize the black social workers within the Welfare Department and out of fear for the loss of their jobs they refused to band together for the interests of their people. Support was offered by leaders within the community but it was spurned for lack of a written guarantee that they would not lose their positions with the agency. As one can see at this point, with the lack of unity from within the agency, it leaves little or no room for concerned people from outside the agency to offer any type of formal or informal. Consequently, the masses of black people looking towards this agency for understanding and help experience a breakdown of communication.

As this agency is composed of some 300 social workers, 10% of which are black, this leaves almost no representation of the needs of the masses in the ghetto, even if this 10% of black social workers were to organize and form a united front, they still could do little to relieve these people of their oppression. For these social workers are now too far removed from the problems of the ghetto area. They do not identify with these black people. As one black social worker stated after being approached by a black sister with a beautiful natural, "how can you go from one apartment to another?" This clearly shows that there is no understanding of one another.

After seeing how these claims are ill represented, a group of white social workers banded together and published a handbook that was made available to each recipient to read and to better understand their rights. But if there are not enough black social workers to use that those rights are enforced the claims are then right back where they started.

These black women therefore have little or no representation. They then have no choice but to look to the community for help. The black community is not prepared to service these women because they lack the proper facilities from which to operate. Yet these black women must, and are expected to maintain adequate standards by which they are to live. The husbands of these women can offer little or no support because the same system oppresses them also. Jobless, spin doctors and frustrated these men are forced to leave the home in order to enable the women to qualify for any assistance possible.

When will the black community as a whole rise to meet the needs of these men and women? It is not enough to talk of controlling our communities; we must control them. Making the needs of these women a part of this community is essential. As a community effort, the nation would benefit the community in the end. The economy would grow because the black men and women would do all their spending within the black community. This would create new jobs for the black men and make it possible for them to reunite with their women, thus taking the responsibility for these families off the community directly. Indirectly, the community has gained strength while helping their own.

The members of these groups and all people of the ghetto depend upon how the community moves. In struggling to eliminate the discriminatory conditions we are continuing the struggle of generations of black women who have struggled up from slavery to produce for white black men and daughters to fight for the human rights of the black people. Because of their struggle to gain respectability among the Negro middle-class in the 1940s community has failed to tell their women, however, many of the sons and daughters of these women have become of age and show a sense of

THE SKY'S THE LIMIT!



黑豹黨內幕

此大民權運動領袖金路德博士被刺斃命，全國舉喪，前所未見。但國內仍有不少學校延見陸軍之人士，舉哀慶祝，拍手叫好。這些人其實不知，金博士可算是民權運動中之溫和派，一向主張非暴力示威，主張開明白人合作。他的死，不但不是黑人之損失，更是白人的損失。因為民權運動中，近年來

興起了不少極端份子，主張縱火暴動，主張以武力爭取平等，主張南部分割；主張黑人家家購械自衛；主張與白人警察展開鬥爭；主張美國撤銷駐外國軍隊等等。而其中最令人注意的就是黑豹黨（Black Panther Party）。

黑豹黨總部設在舊金山書夫街（Chinatown），另有藏械之秘密倉庫，非黨員無法得悉其所在地。黨員人數不易統計，其徵集刊物銷數三萬，主幹人員約在二百至五百之間。

黨組織甚爲簡單，除總局
外（即各分區、分縣支部），只設
宣傳部長（即宣傳部長、宣傳部長）

黑豹魚自體長約半噸。



PANTHERS WILL FREE HUEY

Garry's TV Interview

【附註】

47. *Thymus* sp.

OSCAR: No, I don't know anything about that!

CALLER: Yes, I would like to ask Mr. Curry does the type of people that shot up the PANTHER Office indicate they were the type of people that were dealing with Huey on October 2nd?

GARRY: Yes, that was the same type of people that Harry was dealing with on October 30th.

QALLIE: Yes, Mr. Garry. Wasn't the Grier statement taken into any consideration. Grier said he was Section Five around and pulled out a gun.

CLARK: But, he had made a statement at 4:30 a.m. in the morning of November 28, 1967, just the opposite. He said he did not see the face of the person and that he could not recognize the person.

CALLER: Someone pulled the gun

QUNNY: Yes, but the person he described was under 5 feet, weighed 125 pounds, and had a light tan jacket and [a] shirt and [a] pair of pants he never saw Newton.

responsibility towards their own by identifying with the masses of the ghetto. They are determined to overcome the handicaps of a poor and ignorant background, while seeking to remove the burdens from the shoulders of their parents.

These women will advance as they have in the past, but they need the support of their black men. And from all indications, the black man is beginning to awaken to the fact that their black women are deserving of their respect and love. As black women, they gaze eyes, the dawn is breaking and it is a new day. Our men are about to wake up and discover the strength and worth of these new less and poor of all men.

Late News Flash . . .

PIGS STRIKE AGAINST ELDRIDGE

OAKLAND -- An American Bridge Company, MINISTERS of Information, left the Black Panther Party National Headquarters, the scene of the latest recent outbreak of violence against the Black Panther Party, he found himself being followed by a highway patrol car. Although, the spot of the Oakland City Center, the nation's largest city, the police, ordered him out of the area and continued his flight to the next street corner. The car was seen again at the scene, and the police were told it was there.

[illegible]

Black Revolutionary Poetry



NOW IS...

NOW IS THE TIME FOR THE
BLACKS TO COME ALIVE,
FOR HE HAS BEEN FORCED TO
TAKE THE GUN TO SURVIVE.

HARASSMENT, HARASSMENT AND
PAIN HING THEM THE BLACK-
MAN'S VEINS.
FOR ALL BLACKS MUST FIGHT
AND RUSHLY DIE TO OBTAIN
THE RIGHT.

THE RIGHT TO DEFEND HIS
OWN FAITH.
THIS IS WHY THE BLACKMAN
MUST AWAKE.

ONLY TODAY A DEADLY FOE
HAS BEEN UNLEASHED,
TO FORCE HIM TO FIGHT FOR
WHAT MAN HAS PREACHED,
THAT ALL MANKIND BE EQUAL IN
THE EYES OF THE LAW
BUT FOR THE BLACKMAN
JUSTICE HAS ITS FLAW.

THOUGH IT MAY WRITTEN IN
BLACK AND WHITE,
THE BLACKMAN STILL MUST
FIGHT TO GAIN HIS RIGHTS.

TO END THE WHITE MAN'S
DOMINATION
TO END THE BLACKMAN'S
HUMILIATION
TO END THE SHAMELESS
MURDER OF BLACKS, RE-
COGNITION
OF DEFENSE IS OUR LACK.

NOW IS THE TIME TO COME
ALIVE AND STAND UP AND
FIGHT
IF WE ARE TO SURVIVE.

FOR WE ARE BLACK AND PROUD.
THE SKY'S THE LIMITS WE WILL
REACH THE CLOUDS.



DEDICATED TO
HILLY NEWTON

Here you are my love
my life and my pride.
You are my abiding star,
and you are my love and pride.

Here without you
I don't know what I would do.
I know we will be together someday,
and then we can have our way.

Those racist pigs can't have you
I won't let them, before they can
take you
they will have to take me, and
they can't do that or else they'll
all be dead.

So you see they won't ever take
you from me.

-Dita Wayne

Why

There are few Black Brothers,
In the U.S.A.,
Yet every day,
More go away,
In foreign lands,
Fighting for someone else,
When they should be here,
Fighting for themselves,
Why fight until,
That war has ended,
And return to find,
Their rights have DISSENTED,
Figs kill our children,
And kill our mothers,
Then ask for help,
From our Black Brothers,
Uncle Sam don't take our,
Black Brothers away,
Let the white man
Fight for the U.S.A.

-Shelia Corrali

REQUIEM FOR A WHITEHOUSE

Today, I'll say
Before - your constant cry
Slavery, and children's freedom
So the
Whitehouse of right,
Turn my mouth all SOUTH.

Farewell, oh beautiful
Democrat, Country
Built on sweat
From whip-scoured backs

Farewell, to you
The chosen few,
And also you
In constant misery
of SLAVES.

In this space here
Shall I reverse, and
before you cry
Your consumptive cry
Shall I;
In hand my fist
Construct you in
Your, sportfield
Anatomy.
Big,
Parasitoid
Computerized
Motorized
Terridly camouflaged
White controlled
SOCIETY

Yes
Farewell
New world, in this
Your dying HOLY.
-William Cary

As I am

Black Man,
Black Woman
Poor and ragged,
But proud
willing to be
accepted within
the Nation.
All knowing of
being accepted
within themselves.
Stunned to mind
and in spirit,
But seeking knowledge
of one God to gain
peace of mind to
show each one,
as himself.
-- SHEILA CORRALI

BLACK MAN

Black Man
(see my soul)
It's in need of repair
It was shattered
by the Negro of today.
If by chance
you need a black woman
to follow in your
footsteps on your way
to becoming a man
amongst men in a
time when the air you
breathe is polluted.
-- SHEILA CORRALI

"BURY THIS IN YOUR MIND"

Today I saw a fallen warrior
Laid to rest in this cold and dark
earth. I heard his mother weep
and felt the pain winds for body,
the sight of her tears falling made
me weep with her.

I walked in my brother's foot-
steps and felt the earth shake with
the falling of a great warrior. I
felt the hot projected missile enter
the beautiful flesh. You he died
a warrior's death with honor and
dignity and with great pride. He
gave for you and I his most pre-
cious possession, and what shall
we give him in return, he had the
bravery to lay down his life for his
brothers and his brother's soul,
what have you given that can equal
this great gift. He walked tall
like black prince and carried his
head with pride and royal dignity,
he did not hold back from his duty
on the challenge which confronted
him in the hour of his triumph.
He had no fear, pain, or even thought
in doing what he did.

In his way he was dedicated to
the belief that the time has come
to be free as he had been to be,
a man-child became a "Man"
when he accepted the burdens of
his people and striven to serve
the cause of all "Black People"
from all walks of life. The power
of unity can and will conquer the
oppressor and free the oppressed.
We will strive today for tomorrow
and reap the golden harvest of the
sweetness of life and then we will
know deep within our hearts that
life and sacrifice are the neces-
sary ingredients as a means to
achieve the ultimate goal "FREED-
DOM."

Nothing is done to win that
serves a purpose.

The white man
and enemy
by all means.

We must
protect ourselves,
and that means
arm ourselves
and loved ones.

He preached
violence is not going
to get you anywhere,
but who was the one
that taught us
violence, hatred, and disgust.

The slave man,
yes, you killed to and for the Man,
Or slaves' brother
I exhibit first class
THUG!

We must not let this
be an obstacle
in our path.

Don't let the man

PAUL HILL

-Dita Wayne

CRISIS

What must be done to end?
This player of brotherhood
Slaughterer of truth
This despicable infiltrator of pain.

With more murder victims?
Can just killing remove
This blot on Black honor?
Or must we prepare a more fitting
denial?

I say he must wait!
This Nigger, Nigger, whiteman's Doc,
Should be hung by his nut sack
Over a low flame
With volvere's to devour his flesh
While the fire cooks his brain!

The method's in doubt
But the judge will die
So Lower him take his blood money
And pay someone to cry!

BLACKS (SHED)

Black people together under
Because we have to fight for our
righter,
My people are tired,
I mean tired of getting flied
And having no place to go.

We've been struggling for too long,
and we have sung our song,
Of "We Shall Overcome."
So now something will have to
be done.

We've weeped and we've died,
and suffered many a sigh.
We have played it cool and they
all give
because that's the reason we're
murdered.

But now the time has come,
And we're hip to those lies you're
puttin' down.
Now! We have picked up our guns,
And we're going to shoot you to
the ground.
We're not gonna' stand for all this
We gonna shoot to kill.
This time we gonna' aim and we
ain't gonna' miss
and then we're going to get our fill.
Dig it!

-Dita Wayne

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